

13
ARTICLES

to be enquired of by the

Church-wardens and Sworn-men

within the Diocesse of

Lincolne.

And the truth thereof to be by them vpon their
othes duly presented vnto the Bishop, or his Deputies,
at his Visitation, nowe to be holden this present yeere of our
Lord, 1594. With particuler aunswere to
euerie Interrogatorie,

(. . .)



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Anno. 1594.

Aristotle's *Nicomachean Ethics* translated by Thomas Aquinas

With an introduction by the Rev. John Henry Newman, D.D., and a commentary by the Rev. John Henry Newman, D.D., and a commentary by the Rev. John Henry Newman, D.D.

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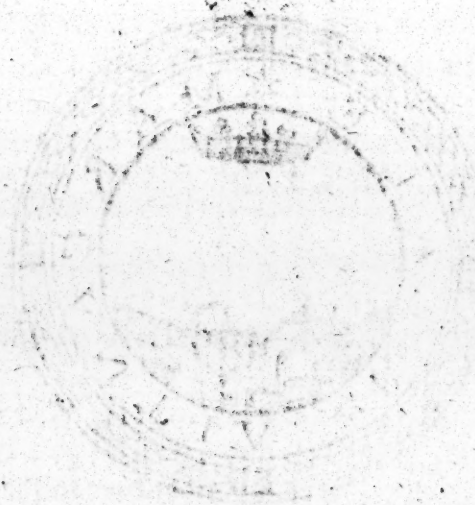
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Articles Ecclesiasticall to be enquired of
by the Churchwardens and Swornemen, within the Di-
ocesse of Lincolne, in the visitation of the reuerend Father in
God, William, Bishop of the saide Diocesse, this present yeere
1594. and the 36. yeere of the raigne of our most gracious Soueraigne Lady
Queene Elizabeth, &c. and heereafter till the next Visitation to be en-
quired of, and from time to time presented.

(. . .)

Matters enquirable concerning the Ministrie.



First you shall enquire and truly present vppon your othes taken, whether you doe know of anie, which hath thrust himselfe into any function Ec-
clesiasticall, without ordinary calling, as to say publique service in Church or Chappell, not bee-
ing ordered Deacon at the least, or otherwise lawfully tollera-
ted.

Ministring
without
calling.

2 Whether your Minister be suspected or reported to haue
obtainned his Benefice, by any Simoniacall compact, made ey-
ther by himselfe, or others, directly, or indirectly: or doe let out a-
ny part of his living to any, in consideration that he hath obtay-
ned the same, or doe giue or let in part, or all, his lyuing.

Simonie.

3 Whether hee be diligent in studie of the holy Scriptures
for further increase in knowledge, and for that purpose haue, if
he be vnder the degree of a Maister of Arte, at the least, the newe
Testament in Latine and English, and whether hee doth daillie
conferre certaine Chapters thereof together, vsing at vacant
times such good and seemely exercise, as may keepe him from
suggishnes and idlenesse.

Testament
in Latine
& English.

4 Whether the Minister doth keepe well the Register booke
of all Weddings, Burials and Christnings, and once euery
yeere exhibite a copy thereof by indenture to the Ordinary.

Register
booke.

5 Whether any Minister take vpon him, not being licensed,
to expound the scripture, and thereby omit vppon any Sunday
the reading of a part of an Homilie at the least, or vppon anie o-
ther occasion doe omit the same.

Articles.

Marrying
any with-
out licence.

Churching
of lewde
women.

Seruing
cure with-
out licence.
Letters te-
stimoniall.

waste o:
spoil of
Church o:
Church
goods.

ministring
in his own
person.

6 Whether any Minister haue married any without banes thrice asked, otherwise then by licence of the Ordinarie, or haue vsed the forme of thanksgiuing for a woman after childbirth, being vnlawfullie begotten with child, otherwise than in forme of a penitent person, viz. in a white shete, &c. or befoze sufficient caution taken, that she should not depart the parish til she should performe such penance as should be enioyned by the Ordinarie.

7 Whether any doe serue as a Minister or Deacon not licenced vnder the Ordinaries seale, or serue two cures, & whether any Minister comming out of another Diocese, haue not the Ordinaries letters testimoniall, concerning aswell the cause of his departure, as his behauiour, and what stipend your Curate hath by yeece:

8 Whether your Minister, or any other, haue taken away any part of any Church, Chappel or Chancel, or Almes house, or haue made any spoile or wast vpon his Benefice, either in his timber or woods, or by felling trees in the Churchyarde or otherwise, or haue suffered his buildings or Chauncel to fall to ruine & decay.

9 Whether your Parson or Vicar doth not in his own person at the least sometimes in y^e yere, both say publique prayers himselfe, and also administer the Communion himselfe, according to the booke of publique prayer.

10 Whether your Churchwardens haue suffered any man to minister the Sacraments, or doe any other office of a Minister in your Church or Chappel, which is not your Parson, Vicar, or Curate, or which is not by sufficient authority abled and licenced therunto: Or whether any at all with you minister not the same according to the Lawes and publique order of this Realme.

11 Whether that your Parson or Vicar being resident vpon his Parsonage, or Vicarage, haue once at the least euery quarter ministred the holy Communion in his owne person, within the Parish Church wherof he is Parson or Vicar, vsing in the same ministration the precise forme and rites prescribed by the lawes of this Realme, without any innoation or alteration.

12 Whether any farmer of Benefice take vpon him to admit or reiect any Minister to serue, or not serue where hee is farmer,

Articles.

mer, without the authority of the Ordinary, y^e no.

13 Whether the Parson, Vicar or Curate haue suffered aⁿie to preach and expound the holy Scriptures in your Church or Chappell, but such as be lawfully licenced therevnto vnder the hand and seale of the Bishop, & thal then shewe the same to your Parson, Vicar or Curate, vnlesse it be such Preachers, as your Parson, Vicar or Curate, do certainly know to be authorized and licensed therevnto by me. And whether any doe expound the scriptures in any Conuenticles in priuate houses, yea or no?

14 Whether your Minister vse any other rite or Ceremony in the Church than is prescribed by the booke of Common prayer.

Contrary to the Communion booke. Common prayer and sacraments as they ought.

15 Whether the diuine Service be not saide or sung plainly and distinctly, and according to the booke of Common prayer, in time conuenient, and in that manner that it may be best hearde, and vnderstood of them that be present, and whether the Sacraments be not reverently ministred, and according to order sette downe: and whether on Wednesdaies and Fridaies, the Letanie and other prayers adioyned be not said accordingly.

16 Whether your Minister doe not reade the communion against sinners, with certaine prayers appointed at y^e least thise a yeere, besides the Lent time: And whether he doe not read the Queenes Maiesties Iniunctions quarterly in the Church?

Communion and Injunctions to be read.

17 Whether he haue preached, or caused to be preached his monthely or quarterly Sermons at the least, and who they be that preached them, and whether he haue suffered any not licensed to preach, or forbidden any that was licensed.

Quarter sermons by licensed preachers.

18 Whether any notozious offender, or which is out of charitie, or Excommunicate, or a Stranger or an other Parish, be admitted to the Communion by your Minister. Or any Parishner without licence of his Minister where he dwelleth, doe communicate or frequent Diuine Service in any other parish then where he dwelleth, or such as haue not by examination bene found to be able to say at the least the Lords prayer, the tenue Commandements, and Articles of the beliefe: and whether your Minister doe hercin examine the Communicants before they communicate.

Unmeet to communicate

Not to bee admitted.

Articles

Catechising the youth.

19 Whether your Minister on Holidates and Sondayes in the afternoone doe not instruct all the youth of convenient age of both sexes in the Catechisme, or at the least so many of them as time will suffer, and present such quarterly as refuse to come so to be catechised.

Perambulations without ceremonies

20 Whether your Minister vse the dayes of Perambulations accustomed, and that without wearing of any Surpells, or any other rite, or staying at any olde Crosse, and also without vsing any other prayers, than the 103. and 104. Psalmes, a Homilie for that purpose, the Letanie, & such sentences of scripture, as are appointed by Iniunction in that behalfe.

Visiting the sicke.

21 Whether hee dooth diligently visite the sicke and comfort them, with exhortation to them to contribute by will for the reliefe of the poore, as their ability shall serue.

minister quiet.

22 Whether is your Minister a peacemaker, and exhorter of his Parishioners to christian loue and conoord, and such a one as is no sower of discord amongst neighbours?

Not resident how dispensed with hospitality.

23 Whether is your Parson or Vicar absent from among you aboue 80. dayes in any one yeere in all, not being lawfully qualified and dispensed withall, and being so licensed, whether is the cure serued by an honest learned Curate: whether doth he not at the least for one moneth in the yeere keepe hospitalitie at his living, and also giue, if his Benefice be aboue twenty pounde a yeere, the fourth part thereof to the poore?

Forfaking the ministration.

24 Whether any Minister doe forsake his function, and giue himselfe to any other trade of life than is fitte, or may be incident with that calling?

25 Whether your owne Parson, Vicar or Curate, be any common resorter to open games, playes or assemblies whatsoeuer (in ciuil causes) or doe keep, or suffer to be kept in his Parsonage, vicarage, or other his dwelling house, any Alehouse, Tiplinghouse, or Tauerne, or that he doe or haue kept any suspicious woman in his house: or that he being unmarried, doth keepe any woman in his house vnder the age of 60. yeeres, except his daughter, Mother, Aunt, Sister or Niece, and those of good and honest name: or whether he himselfe be any haunter of Alehouses, Tauerne,

Articles.

o; suspected places, an Hunter, Watker, Dicer, Carder, o; swea-
rer, o; otherwise doe giue euill example of life, wherby the word
of God, and the forme of religion now vsed by the lawes of Eng-
land is, o; may any way be euill spoken of: and generally whe-
ther he behaue not himselfe soberly, godly and honestly, as be-
commeth a Minister of Gods holy word?

26 Whether your Parson, Vicar o; Curate, doe serue anie Serning
of one cure
more then one cure, and whether hee haue licence thereunto by
me the Ordinary?

27 Whether any doe preach, declare o; speak any thing in de-
rogation of the booke of Common prayer, which is set forth by speaking a-
gainst the
booke of
Common
prayer.
the lawes of this Realme, displaying the same, o; any thing
therein confayned: o; any that doe not in their preaching and
Sermons, pray for the Queenes Maiestie, giuing her Maiestie
her vsuall title and stile, as lawe requireth, and in all Sermons
heeretofore haue bene accustomed.

28 Whether your Parson, Vicar, o; Curat, hath o; both main-
tain any doctrine contrary o; repugnant to any of the Articles a- Articles of
Religion.
greed vpon by the Clergy in the Conuocation holden at London,
Anno Dom. 1562. for the auoyding of diuersities of opinions,
and for establishment of consent touching true religion, set forth
by the Queenes authoritie: and whether any hauing been admit-
ted to his Benefice since the 13. yere of the Queenes raigne, hath
not within two moneths after his induction, publiqueely read the
said Articles in your Church in the time of Common Prayer
there, with declaration of his vsuall assent thereunto.

Matters enquirable concerning such of the Laitie as haue more
*speciall dealing in some Ecclesiasticall matters, and first
of the Patrone.*

29 Whether the Patron suffer the Church to lye voyde with-
out incumbent, and take any the profits thereof, and howe long Church
voyde.
he hath so done, o; any for him?

30 Whether the Patron haue freely bestowed the Benefice any in
the Patrō.
Benefice
in farme.
without any Simony, directly o; indirectly, betwixt him and the
incumbent, o; any other: and whether hee doth not retaine bys
owne tithes, o; hath the Benefice whereof he is Patron, o; anie
part

Articles

part thereof in forme, or any otherwise?

Of Schoolmaisters.

Schole-
maisters.

31 Whether your Scholemaister teaching within your Parrish openly, or in any gentlemans house, be licensed thereto by the Ordinary: whether doth hee teach such bookes as be commaunded to be taught, and that diligently, and whether is he reputed of sincere Religion and conuersation, and frequently diuine seruice or no.

32 Whether any Whistions or Surgeons practise phisicke or Surgerie, without license of the Ordinary?

Churchwardens and Sworne-men.

Bookes
and other
things re-
quisite in
Churches.

33 Whether haue you in your Parrish Church or Chappell, the booke of Common prayer with the new Kalender, two Psalmes, the great English Bible, the two volumes of Homilies, the Paraphrase of Erasmus in English, the Table of the Tenne commaundements whole and vnto one, a conuenient Pulpit, a decent Communion Table on a frame, a linnen cloth to couer the same, with some other couering of silke or such like, a Communion cup and coner of silver, a decent Surplesse with sleeves, a sure Coffer, with two locks for the Register booke, a strong Chest for the Almes boxe, with three locks thereto, and all other things requisite?

superstiti-
ous bookes defa-
ced.

34 Whether are all Alters taken downe to the very foundation, and the place whited and paved vnderneath, & the Roode-loft downe to the Crosse beame, all superstitious bookes used either in the Church or otherwise, defaced, together with all monuments of superstition and Idolatry, as Vestments, &c. and if not, in whose custody they are, or any of them?

Inconti-
nent wo-
men depar-
ting befoze
satisfaction
Reparati-
ons of
Church or
churchyard
The penal-
tie of abs-

35 Whether any Churchwardens since the last visitation, haue suffered any unmarried woman begotten with child, to depart their parish befoze such penance done as was entoynd?

36 Whether is your Church sufficiently repayzed, duely and decently kept, and Churchyard decently and sufficiently fenced, if not, in whose default?

37 Whether haue your Churchwardens from time to time truly leuied twelue pence for every day of those who absent themselves

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themselves from Church, and whether hath the same bene bestowed vpon the poore as it ought, or no? And whether the Churchwardens themselves haue absented themselves, or beene negligent in their duety, or in frequenting diuine seruice?

Sente to bee leuied.

38 Whether haue any Churchwardens or Sworn-men since the last visitation, or at that time, concealed any disorder or crime done in your parish, or not presented the same to be reformed?

Concealments of disorders.

39 Whether any Churchwardens delaieth vniustlie to gyue account of the Church goods, or deteineth any of the Church goods or common stocke, and whether is the stocke of the poore mens bore, faithfully and indifferently distributed to the poore, without any partiall affection?

Account of Church goods.

40 Whether any Churchwardens haue continued in that office at any time aboue one yeere, without a new election?

Churchwardens aboue a yeere.

Of the Clarke, and of the Church.

41 Whether the Clarke be appointed, according to the custom of your Parish, whether is he obedient to the Minister in such things as belong to his office, and vseth diligence in the keeping all things, belonging to his charge decent and cleane, whether is he able to read distinctly, and to aunswer as appertaineth to him in the Church, and whether is hee suffered to reade anie thing in the Church, saue the one Lesson, and the Epistle?

The clarks election. Diligence and duty. Ability.

Matters incident both to the Ministers and Churchwardens to looke vnto.

42 Whether when any man is passing this life, the bell bee not tolled, to moue the people to pray for the sicke, and whether there be any ringing for any that dyed out of the Parrish, and whether in the parish there be any more ringing than one shorte peale befoze, another after the buriall.

Ringings when it ought, or ought not at burials.

43 Whether there be any ringing in time of common prayer, or on all Soules euen or day, or any Saints euen, or vpon anie abrogate holidays, other than is vsuall on common working dayes, or other then ringing to common prayer, or Sermons, and that but moderate.

Ringings at other times.

44 Whether any Lords of Misrule, Dauncers, Players, or any other disguised persons, doe daunce or play anie vnseemelie

Unseemly parties in

Articles.

Church or Churchyard parts in the Church or Churchyard, or whether there are anie Playes, or common drinke kept in Church or Churchyardes, who maintaine and accompany such.

Matters enquirable, which concerne both Clergie and Laitie, indifferently as they are Christians.

Excommunicated obstinate.

45 Whether any person in your parish hath remained excommunicate by the space of forty daies, and whether any such do intrude himselfe to diuine Seruice, the Sacrament, or publike assemblies, and who are encouragers and keepers of companie with such as so remaine excommunicate.

Abrogate holidais & fishdaies.

46 Whether any holidais or fish daies abrogated by authority, are eyther by your Minister forbidden, or by any obserued superstitiously, or any festiuall daies vsed anelwe by any without lawfull authority.

Superiours to bring their inferiours to be catechized.

47 Whether all superiours, or parents, Maisters, &c. doe as much as in them lyeth, to bring their youth being aboue seauen yeeres and vnder twenty to the Church to be catechized on holy daies, and Sundayes, in the afternoone, and who they bee which neglect so to doe, and who betwixt the sayde ages cannot say the Catechisme.

Holders of opinions contrary to truth.

48 Whether there be any strangers that sojourne in your parish, especially about Easter, and do absent themselves from Church, or any hinderers or deriders of true religion, or those which professe it, anie maintainers of superstition or false opinions, or which holdeth & maintaineth any thing contrary eyther to the booke of Common prayer, or the Articles of Religion set downe by the Clergy of both the Prouinces.

Absenters of the felus fro church and Communion.

49 Whether there be any that refuse to come to diuine seruice in their Parish Church, or do not frequent the same, or doe not, being of conuenient age, communicate thrice a yeere, and namelie, once about Easter, or receiuing haue not signified the same to the Minister in time conuenient, that he might examine the how they were instructed for partaking of so high misteries.

Popish praying, &

50 Whether any do pray in an unknowne tongue, or vpon Beades, or do any way number their prayers superstitiously,

Articles.

02 do read, sel 02 deliuer anie Popish booke come from beyonde Popish
the Seas: books.

51 Whether there be in your severall parishes any householders, that are obstinate Recusants, and refuse to come to diuine seruice: and whether do they 02 any other within your said Parishes, harbour, relieue 02 maintaine within their houses, anie soiozners, men 02 women, 02 men 02 women seruants Recusants, and refusing to come to diuine seruice: and what be the names of the said householders so refusing, and of them so harbouring and relieuing the said Recusants, eyther soiozners 02 seruants, and likewise the names of the said soiozners & seruants.

52 And if you finde any such Recusants, then we will and require you and euery of you, together with your Parson, Vicar, 02 Curate, to giue 02 derly admonition and warning to euery such Recusant, to repayze to diuine seruice, according to the Lawes of the Realme: and of such your admonition so giuen, and the manner thereof, to certify mee in conuenient time.

53 Whether any be in your parrish which at time of diuine prayers do vse any iangling, talking, walking, 02 other vnseemly behauiour in Church, 02 Churchyard, 02 do any way disturbe Common prayer, &c. 02 do vse any game 02 pastime abzoade at those times, 02 sit in the Tauerne 02 Alehouse at such times, 02 which do worke on Sondaies any handicraft worke, 02 which keepe open any shops for sale of wares, till Evening prayer bee finished, 02 which depart either befoze prayers be finished, 02 come late without cause sufficient, 02 which be brawlers 02 fighters in the Church 02 Churchyard?

54 Whether there be any Inkeepers, Alehouses, Victualers, 02 Wiplers, that suffer 02 do admit any person 02 persons in their houses, to eate, drink, 02 play at Cardes, Tables, 02 such like games in times of Common prayer 02 Sermon, on the sondaies 02 Holidais: And whether there be any shoppe set open. And whether there be any Artificer that do follow his worke 02 husbandry on Sundaies 02 holidais, 02 whether there be any Butcher, 02 other that commonly vse to sell meate, 02 other thinges in the time of common prayer, preaching 02 reading of the Homilies,

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milies, and whether in any Fayres or common Markets with you, falling on Sundates, there be shewing any wares, befoze morning prayer be done, & whether any Markets be vsed or suffered in your Churchyard?

Witchcraft
Tellers of
destinies.

55 Whether any in your Parish be knowne or suspected to vse any Witchcraft or Sozterie, charme, inchauntment, or unlawfull inuocation, and namely, Midwines at the labour of women, or any who doe take vpon them to tell Destinies, or to guide men to things lost, any that resoꝛteth vnto such for helpe and counsaile, and finally, any blasphemers of the name of God, or Swearers among you.

Common
swearers.

Inconti-
nencie.
Drunken-
nesse.
Lacke of
charitie.

56 Whether any bee knowne or suspected to bee Adulterers, Fornicators, Incestuous persons, Bawdes, or recepters of incontinent persons into their houses, or which conuey or suffer them to goe away befoze they doe make satisfaction to the congregation offended, any Drunkards, Ribalds, malicious, contentious and vncharitable persons, common flaunderers, Raylers, Scolders, or sowers of discorde amongst you?

Deferring
of baptisme
or bapti-
zing at
home.

57 Whether any child being bozne since the 13. yeere of the Quenes Maiesties raigne, hath not beene brought to be baptized to your Parrish Church, but hath bene either baptized at home or their baptisme deferred.

Polygamie
Incest.
Forsakers
of mariage.
Precon-
tracts.
Contracts
with con-
sent.
solemniza-
tion in due
forme and
place.

58 Whether there be any man that hath, or hath had at one time, two wiues, or a woman two husbands, any married with in degrees of consanguinitie, or affinitie, set forth in a table for that purpose, any diuorced, keeping companie still together any married within the degrees forbidden, any which without lawe haue forsaken their wiues or husbands or liue not together, any married that hath made any Precontracts to other, any that hath made priuie contracts, or haue married without consent of their parents or gouernours, or any married without banes thrice solemnely asked, or out of the Parish Church where the solemnization ought to haue bene, without the Ordinaries licence vnder his seale?

Usurers.
Executors
befoze the

59 Whether there bee any that directly or indirectly doe take any vsurie or interest, who they bee, and what is the manner of they?

Articles.

their vsurie.

60 Whether any set downe in the last will and testament of any as Executozs do presume to execute or deale with the dead, goods befoze the will be pzooued, or any presume to administer befoze administration committed vnto them, any hinderers of the performance of such will, any forgers or changers of wills, or any Executozs which haue not fulfilled their Testatozs will & specially in not paying legacies giuen to good & godly vses.

will pzooued
or adminis-
tration
committed.

Forgers of
wills.
Detainers
of legacies.

61 Generally, whether you knowe any of the Queenes In-
iunctions broken, or any other Ecclesiasticall matter worthy of
redresse or no: and if you do by the othes you haue taken, you
shall truly present it, as well now as heereafter, when it shall
come to your knowledge.

Iniuncti-
ons &c.
broken.

The tenor of the Othe ministred to the Church-
wardens and Sworne-men.

Yee shall sweare by almightie God, that yee shall diligentlie consider all and euerie the Articles giuen to you in charge, and make a true aunswere to the same in writing, presenting all and euerie such person and persons dwelling within your parish, as haue committed any offence or default, or made any default mentioned in any of the same Articles, or which are suspected or defamed of any such offence, fault or default: wherein yee shall not present any person or persons of any euill will, malice or hatred, contrary to the truth, nor shall for loue, fauour, meede, dread or any corrupt affection, spare to present any that be offenders suspected, or defamed in any of these cases, but shall doe vprightly, as men hauing the feare of God before their eyes, and desirous to maintaine vertue, and suppress vice. So GOD helpe you.

F I N I S.